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whole as a monstrous combination of self-delusion and designing imposture. Instead of believing them to be a continuation of the system of miracles recorded in Scripture, we view them as merely another illustration of the aphorism, that "Fiction and pretence follow truth as its shadows."

TO CORRESPONDENTS.

All letters meant for publication should be addressed to the Editor, 9, Upper Sackville-street, and the real name and address given, not necessarily for publication, but as a guarantee for good faith.

We earnestly request our correspondents, both Protestants and Roman Catholics, to limit the length of their communications, when possible, and not in any case to discuss a variety of distinct topics in one letter.

To diminish the chance of disappointment, all letters should be forwarded to the office by the first day of the month.

Contributors of £1 per annum will be furnished with six copies, any of which will be forwarded, as directed, to nominees of the subscriber.

The CATHOLIC LAYMAN is registered for transmission beyond the United Kingdom.

The Catholic Layman.

DUBLIN, APRIL 15, 1858.

A PUBLIC journalist has his trials and distresses, for which, perhaps, no man in this world meets with so little sympathy. The journalist must never be ill, never tired, never out of spirits; no family affliction must take him from his "leading article;" no exhaustion can entitle him to rest; above all, he must never complain when those who read his paper, and benefit by his exertions, forget to pay their subscriptions, even though undertaken to be paid in advance.

Journalism has other trials beyond this. The journalist must get up the steam, and sometimes the water will not boil. Roman Catholic journalists in Ireland are at present suffering under a severe trial of their faith and patience. The scribe may lash himself into a fury about the "woes, wrongs, and sufferings" of Irish Roman Catholics, but the people can no longer be got to believe in the "woes, wrongs, and sufferings" which they are told oppress them.

We do not remember to have met any more touching or pathetic statement of the trials of a journalist than appear in the leading article of the *Tablet* of March 27, 1858. We think it worthy of being recorded.

"Personally, the Catholic journalist has less to complain of, at the hands of his Protestant fellow-subjects, than most people. What injuries he does sustain are all inflicted by his co-religionists. The grievances which rouse his wrath, the woes, wrongs, and sufferings which provoke his indignation, the blunders, treasons, and crimes which call forth his denunciations, are no personal concern of his. Why is he vicariously excited when the supposed sufferers are all serene? There are 40 bishops, 12 peers, 4,000 priests, and from 30 to 40 members of Parliament, with 7,000,000 of souls. Is not their cheerful placidity a sufficient proof that the grievances which he talks of exist only in his own imagination? We are tempted to turn optimists, and to hold that all that is right.

"The children of Catholic soldiers are sent to Protestant schools; but, if it were not good for them, would the Catholic bishops, peers, priests, members of Parliament, and public take the thing so coolly?

"Catholic soldiers and sailors die in the service of their country, without the ministrations of a priest, and without the aid of the sacraments; but, if this state of things were disapproved of, would it be left for you—you poor scribe—to object to it?

"Catholic Ireland is charged with the maintenance of a Protestant Establishment; but, if Catholic Ireland thought it an unpleasant burthen, would not Catholic Ireland take some steps to get rid of it? A Catholic journalist is supposed to defend the honour and character of the Catholic body: an enlightened sense of his functions may, perhaps, lead him to deny the existence of any grievances, lest by admitting their reality he should become the accuser of his brethren, and bear witness to their supineness and cowardice."

That the "Catholic journalist," burning with wrath and indignation, real or assumed, for "the woes, wrongs, and sufferings" of Irish Roman Catholics, should have his generous indignation still further excited by the lamentable

fact that "the supposed sufferers are all serene," and cannot be persuaded, any more than Canning's "needy knife-grinder," that as Catholics they have any "woes, wrongs, or sufferings," is a new state of things in Ireland, indicating a changed state of society, which appears to us most favourable for a calm and kindly discussion of religious truth.

With the most brotherly sympathy for the disappointed feelings of our brother journalist, we must still take this article as evidence of a striking and rapid change in the state of the Irish mind; as great, perhaps, as ever took place in any nation, in so short a time.

Within a quarter of a century a change of ministry was sufficient to convulse Ireland with strife between religious parties. We now see such a change wholly unattended with any such effect. We remember when a cry got up by newspaper writers of the "wrongs of Catholics" was sufficient to rouse the people to a state of fury, in which the voice of truth or reason could not be heard, and which rendered any government, or any social improvement, almost impossible. But we have now lived to see the Editor of the *Tablet*, the ablest political writer, perhaps, among Roman Catholics in Ireland, lamenting over the impossibility of persuading Irish Roman Catholics that they have any wrongs to be redressed.

As a sign and symptom of great social change, and as a precursor of still greater religious change, we think this touching lamentation is one of the most important confessions we have read.

Great reasons there must be for so great a change; and those reasons are worthy of being studied by Irishmen.

Ireland has passed through the furnace of affliction. Those who perished in the famine and the pestilence were still in the hands of Him whose tender mercies are over all His works. To us who remain, God, in His mercy, has restored the years that the famine had destroyed (Joel ii. 25). God's temporal blessings make nations less attentive to imaginary grievances.

Yet this is far from being a full account of the great change which has passed over the Irish mind in a few short years.

For centuries after the Reformation in Ireland (and before it, too) there had been wrongs and grievances on both sides. The hand of God Himself could alone allay the passions of those burning recollections. We revert to them now, only to rejoice over their extinction.

Political and religious strife in Ireland arose from inherent causes in the national history.

At the Reformation in Ireland the Pope took advantage of hostilities of race. He found the majority of the Irish disinclined to English dominion. He pronounced the Queen of England dethroned by his apostolical authority, and proclaimed the rewards of the champions of the Crusades to all who would exterminate the heretic English. He added foreign war to civil war. He made a present of Ireland to the King of Spain, and stirred up a Spanish invasion of Ireland. He appointed as the first *Roman Catholic* bishops of Ireland the military and political agents of the King of Spain in that invasion. Thus religion was turned into treason; and then the penalties of treason came to be denounced against religion itself. This was the origin of "the penal laws."

We write not either to condemn or to justify either party in this conflict, but only to learn and to enforce a lesson, how the discussion of religious truth should be conducted in Ireland.

We cannot justify the dethronement of a lawful sovereign, the incitement to rebellion, the stirring up of war, to serve the purposes and support the usurped authority of a foreign

bishop. As little can we justify the maintenance of penalties against religious belief when the necessity which alone could excuse such penalties had passed away. The occasion of the penal laws, the existence and the continuance of the penal laws, were all alike hostile to the cause of truth in Ireland; for "the wrath of man worketh not the righteousness of God."

We do not enter into the question how far a civil government may or ought to go in selecting as rulers or legislators those whose religious conviction leads to the highest views of the responsibility of human power to God who gives it. But, looking at the practical case as it exists in Ireland, we hold that it is necessary to get rid of human strifes and party conflicts, in order that truth may be discussed without prejudice or passion. We hold that Roman Catholics, as citizens, should stand on an equal footing with Protestants, and should have equal opportunities to work out their own position, political and social, without let or hindrance. We believe that the avowal and the maintenance of this principle is essential to the right conduct of religious discussion in Ireland.

Looking back to our own recollections of the social and political condition of Ireland, we rejoice to see that great progress has been made towards this new state of things.

Reverting now to the "woes, wrongs, and sufferings" which rouse to indignation the journalist of the *Tablet*, and all the more because he cannot get Irish Roman Catholics to believe in their reality, we find that his first grievance is the expected attendance of the children of Roman Catholic soldiers at regimental schools.

But we find in another leading article, in the very same number of the *Tablet*, the following admission of the editor about these schools:—"The child of any Catholic or dissenter from the Church of England may be absent from school during the time when what is called religious instruction is given, if its parent signifies his wish to that effect, in writing, to the schoolmaster or mistress; and the so-called instruction is given at the beginning of the day." That regimental schools are thus conducted on the principles of the "national system" in Ireland is, perhaps, the reason why the Roman Catholic public "take the thing so coolly," and why the editor of the *Tablet* finds it so impossible to persuade Roman Catholics that there is any grievance in the matter.

That Roman Catholics cannot be persuaded that there is any real grievance in the non-appointment of Roman Catholic chaplains is, perhaps, accounted for by the fact, that a Protestant government, reviled on all occasions by the Church of Rome, has gone to the extreme of liberality in appointing Roman Catholic chaplains to gaols, workhouses, the army, and the colonies. We are not expressing any opinion here on principles, but only dealing with facts. What are the facts on the other side? Did the Pope ever appoint or permit any Protestant chaplains in the Roman States for those of his temporal subjects who were Protestants on principle? We rather think not. The difference is worthy of being considered by Roman Catholics in these countries. "Do as you would that others should do unto you," says our blessed Lord. We plead guilty to some weakness of feeling even towards an exaggerated application of this glorious maxim. Let Roman Catholics consider which performs it best—their own Protestant government, or their own Pope.

The third "grievance" upon which the "poor scribe" can get up no wrath among Irish Roman Catholics (which failure, perhaps, arouses his indignation most) is, the Protestant Church in Ireland. There may be reasons for this, too, in late eventful years. The writer of this article, during

the years of the famine, was entrusted privately by English Protestants with the distribution of £1,500 for the relief of sufferers, on the sole condition that no difference was to be made in respect of religion. With the aid of many Protestant clergymen this sum was distributed, apart from all connection with religion; and five-sixths of it was given to Roman Catholics. This was a mere drop in comparison of the vast sums of Protestant money similarly distributed by the agency of Protestant clergymen. This may account for the fact that Irish Roman Catholics are not now anxious to get rid of a Protestant clergy at the dictation of an excited "journalist"—a fact now confessed in the *Tablet*.

This great change, thus strikingly confessed, has in our eyes a value of surpassing importance; for it indicates a state of things in which the great truths of the Word of God may be calmly and dispassionately discussed.

In ages long past, Roman Catholics in Ireland were taught to consider rebellion as a sacred duty. In ages more recent, Roman Catholics in Ireland suffered consequent penalties and disabilities, too great for human patience to endure. A better feeling has at length swept away both rebellion and penalties. Roman Catholics can now be loyal subjects, and are in possession of all the rights and privileges of the freest constitution in the world. The strife of ages is at length subsiding. Wrongs are done away, and the remembrance of them no longer excites popular passions. Never in the history of Ireland was there more peace and harmony and good-will than now exists among her people. Journalists may be indignant because men no longer believe in "woes, wrongs, and sufferings" which they no longer feel; but all who love the truth will hail with joy the happy change, and will seek to turn it to the best account by learning to promote, in a spirit of brotherly kindness and love, the discussion of the great message of God's revelation to man, important alike to his eternal felicity and his social happiness.

ROMAN WORSHIP.

We take the following from the *Tablet* of April 10th:—

ROME.

("From a letter in the *Univers*, dated March 31st.)
"The Feast of the Annunciation was celebrated on the 25th in the richly decorated Church of St. Maria Sopra Minerva. The Holy Father repaired thither *en grand gala*. There are usually only four occasions in the year for this magnificent display, of which the Romans are so fond. On the Feast of St. Philip Neri, the Chiesa Nuova; on the Nativity, the Madonna del Popolo; on the Feast of St. Charles Borromeo, the Church of St. Charles on the Corso—are the other churches which the Pope visits in this equipage of state.

"On Palm Sunday his Holiness distributed the palms in the Basilica of St. Peter. We have often expressed the pain which is caused to Catholics by the conduct of certain Protestants who consider themselves dispensed in our temples from a decent deportment in the presence of God. The Roman, who, under his patience conceals a profound contempt for the insolent offenders, does not deign to speak, and, perhaps, he is right. But the French temperament is less enduring. At the solemn moment of the Elevation an Englishman remained standing erect before a loggia which contained a person of consideration well known for his Breton faith and his respect for the Holy See: 'Kneel down, sir,' said this gentleman twice, and as the staid Englishman refused, he added, 'Send me the gentlemen.' The noble gentleman, the disciple of Luther, the zealous High Church partisan, had had the courage, in his black coat and white cravat, to insult God, and to resist a Catholic of rank, and, in case of need, he would have jered at the Pope; but the arrival of a gentleman! *Fidèle! He missed.*

"On the Annunciation the Church of St. Louis, the three naves, the choir, the side chapel, and the tribunes were all filled. The occasion was a consecration of French soldiers to Mary, and a distribution of scapulars. The worthy almoner has inspired his colleagues with that spirit of simplicity and moderation which is necessary to every durable work, and these wonders of divine grace have ceased to excite those accusations of fanaticism which the ignorance of superior officers sometimes uttered. On the contrary, these new rejoices, as every generous French heart must, at the spectacle of the glorious consecration made by our soldiers to the Romans for the examples of impiety and unbelief set by the French in days gone by."

Grand Gala. "magnificent display," "equipage of state," are necessary to religion at Rome; for the events of 1848 have made it appear that there is little else in their religion for which the Romans care. A Bishop kept in his see by foreign bayonets must try and amuse the worshippers, if he can do nothing else.

The case of the Englishman is illustrative. The con-

secrated bread and wine were "elevated" in order to be worshipped "with the same worship of Latria which is due to the true God"—(Council of Trent, *sess. xii.*, cap. 5). Perhaps he ought not to have been there at all, but we suppose it is difficult for an English traveller to resist the temptation of witnessing such exhibitions, if it be only to satisfy himself what their true character is. In such a case, to kneel down is to worship. If the Englishman did not believe that the bread and wine was God, then (whatever excuses may be attempted for others) it would clearly have been idolatry in him. The Englishman did not believe it, and therefore he did not kneel or worship. The Breton saw that the Englishman did not believe that the bread was God, yet he insisted on his kneeling and worshipping it, and sent for the police to make him kneel and worship what he did not believe in. The *Tablet* and the *Univers* are evidently delighted with the idea. Jews were once very good "Catholics" under the Inquisition. Those who will bow down to the Church of Rome may have much licence as to believing her doctrines or not, as they please. In many Roman Catholic countries all Protestants have been compelled by the police to kneel down in the streets to what they believed to be mere bread and wine when carried in procession. Perhaps this would be done in Dublin now if some people could have their will.

The "consecration of French soldiers to Mary" we suppose was effected by the scapulars. Does any enlightened Roman Catholic believe that the false stories of the scapular are the right means of correcting impiety and unbelief. Thus it ever is, however, where the Word of God is not the standard. Men vibrate between infidelity and credulous superstition, never settled in the faith of the Gospel.

In Ireland we make what show we can. We take the following also from the *Tablet* of April 10:—

HOLY WEEK IN TUAM.

"These ceremonies were performed this week in the cathedral with the usual solemnity. His grace the Archbishop pontificated on Holy Thursday, assisted by the Rev. E. Coyne, R.C.A., and Rev. P. Corcoran, R.C.C., as officiating deacon and sub-deacon. The oils were blessed, and a solemn procession of the 'Pre-sanctified' Host took place. The Host was carried by his grace, under a canopy gorgeously and richly ornamented, to the side altar, which was fitted up for the occasion in the most tasteful and costly manner. The Very Rev. P. J. O'Brien, President of St. Jarlath's College, officiated as master of ceremonies during the week."

How sincere Roman Catholics must wonder that St. Paul did not "pontificate" in the cities he visited and the churches he founded! Yet we do not ever read of St. Peter "pontificating;" nevertheless, how grand it would have sounded in the Douay Bible! What an authority it would have been for the modern worship of the Church of Rome.

If they had been at a loss for a "master of the ceremonies" we dare say one could have been borrowed without much difficulty from the Pontifex Maximus of the nearest Heathen temple, to whose religious spectacles we cannot doubt that the origin of that important office in ecclesiastical ceremonies might be easily traced.

Correspondence.

THE RULE OF CATHOLIC FAITH—WHAT IS IT? INDULGENCES.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR,—Having shown in my two former letters that we may repudiate the whole practical teaching of the Roman Church on the subject of "Invocation of Saints," and also that we may believe, with the Church of England, that the presence of Christ in the Eucharist is only a spiritual presence, and still be orthodox, I proceed to consider another subject.

In your admirable leading article of last month you treated on the subject of "Jubilees" and "Indulgences." You defined their nature and effect very correctly from Roman Catholic books, and coupling these definitions with the practical illustrations as given in Dr. Wiseman's and Dr. Dixon's late pastorals, you came to the only reasonable conclusion that could be arrived at, viz.:—that it was "manifest to every intelligent mind that the whole affair is merely a pious fraud and a cheat."

Now, sir, this opinion will become more manifestly true when we examine the solemnly recorded opinions of Veron on the subject, so totally opposed to the doctrine and teaching enunciated in various Papal Bulls and late Pastorals of Romish prelates. The authority of Veron's work was sufficiently explained in my former letters. Veron, in his "Rule of Catholic Faith," dedicates a whole chapter to the subject of "Indulgences" (§ 4). At p. 61, he cuts at the root of the whole subject. He says:—

"No jubilee or indulgence granted by the Pope, or by council, whether plenary or otherwise, and confined to a special number of years; or particular, that is, granted for certain particular reason, or depending on the performance of certain specified works, is an article of faith; or, in other words, the validity of no such jubilee, or indulgence, is of that certainty which is

essential to every article of faith; whilst many of these are merely probably valid; and others, which have a certain currency, have no other object but sordid gain, are scandalous, and as such, consequently, are by all means to be done away with."

"Indulgences granted by the Popes are still less of faith, even doctrinal points propounded by them."

And then Veron goes on to prove why jubilees and indulgences granted either by Pope or Council may be rejected. The practical result is, that no Roman Catholic need believe a word of these matters. Veron goes further. He clearly lays it down (p. 52) that—

"With regard to the power of granting indulgences, it is not of faith, that there is in the Church a power to grant such indulgences as actually will remit, at the tribunal of God, either in this life or in the life to come, the temporal punishment which may remain due after our sins have been pardoned; or, in other words, it is not an article of Catholic faith, that the Church can grant an indulgence, the direct effect of which shall be the remission of the temporal punishment which is due to the justice of God, and which would otherwise have to be undergone either in this life or in purgatory."

Again (pp. 57, 58):—

"It is still less a fit subject of Catholic faith, or, in other words, it is not of faith, that the Church can grant an indulgence in favour of the dead, in the true sense of an indulgence as applied to these souls, namely, as a remission of their sufferings; and it is farther still from being an article of faith, that the Church has any intention whatever of remitting these sufferings, except by way of suffrage."

He cites authorities "among Catholics writers, who deny in plain and unmodified terms that indulgences are of any use to the dead."—"The grant of indulgences is an exercise of jurisdiction. Now, as the Pope has not been appointed judge over the souls in purgatory, he has no jurisdiction over them."—"Even our private suffrages in favour of the dead are far from being necessarily beneficial to them; how much more doubt must there be as to the effect of indulgences?"

Veron explains what he means by the words "except by way of suffrage," viz., "it not being absolutely certain, nor admitted by all Catholics, that the suffering souls in purgatory can be benefited by indulgences" (p. 59).

In another place (p. 45), he says that these indulgences, even "by way of suffrage," are "by no means certain."

You showed us that the bank on which the Pope is supposed to draw, in order to meet the drafts in favour of the recipients of these indulgences, is "the treasures of the Church," composed of superabundant merits of Jesus Christ, the Blessed Virgin, and all the saints. If the coffers of this bank be as empty as those of the late "Royal British," then, indeed, would the whole affair be "a pious fraud and a cheat."

Now Veron gives us some information on this subject also. He says (p. 45):—

"It is not an article of faith that there is in the Church a treasure composed of the satisfactions of the saints; and, consequently, it is not of faith, that indulgences, whether in favour of the living or the dead, are granted, by making them partakers of that treasure."

After citing the famous bull of Clement VI. in his "Extravag. Unigenitus," which refers to all these supposed merits, Veron sweeps away the whole as a private opinion—as of no authority. "After all," he says, "the Pope is not a general council; and consequently the above extract is not sufficient to establish an article of faith;" in other words, may be repudiated by an orthodox "Catholic."

He cites the names of several doctors, who repudiate the notion of the existence of such imaginary treasure in the Church, and concludes thus:—

"From this opinion it follows, as a necessary consequence, that the treasure of the Church is not formed of satisfactions of the saints; and that an indulgence is not an application of any of these satisfactions, towards the remission of the temporal punishment due to sin" (p. 46).

And to avoid the possibility of mistake, he puts the same proposition in other words:—

"The existence of a treasure in the Church, composed of the satisfactions of the saints, is not to be admitted as an article of our faith" (p. 47, Waterworth's translation, Birmingham, 1833). So that, take the subject of indulgences and jubilees which way you will, the whole teaching, as above set forth, and indeed the ordinary teaching of Romish theologians, may be rejected.

This is what may be called *negative* Romanism, for, on the other hand, it is permitted to the faithful to believe part or all of the several propositions as firmly as any of the other points of his creed, and be equally orthodox.

What, then, is *positive* Romanism on this head? Simply, that an orthodox Romanist must believe "that there is in the Church a power received of God to grant indulgences." What that power is, to whom or to what it extends, or what an indulgence is, it is not necessary to know or inquire into, because the Council of Trent did not take upon itself to define. Veron's private opinion is, that an indulgence can only extend to "a sin."